Registered No. 73 of 1872.

B. B. R. A. Society 3. May 1873

The Bombay Guardian.

VOL. XIX.—New Series.—No. 10. SATURDAY, MAY 3, 1873. [Rs. 8 per annum; with Indian Postage Rs. 9-10; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We have much pleasure in publishing the following statement, signed by Wm. Nicolson, Agent of the Committee of Friends on Indian Affairs, showing the comparative condition of the Indians of the Central Superintendency for 1869 and 1872. It embraces the condensed statistics of the Kickapoos, Kaws, Osages, Quapaws, Peorias, Ottawas, Wyandottes, Senecas, Sacs and Foxes, Absentee Shawnees, Chippewas and Munsees, Cheyennes, Arapahoes, Wichitas, Keechies, Caddoes, Ionies, Kiowas and Comanches, and covers the period of President Grant's *first* official term. The Superintendent (Enoch Hoag), and the Agents for these Indians, were nominated, at the request of the President, by the Society of Friends:—

Date.	1868.	1872.
Population	16,208	17,957
Number of Schools.....	4	14
„ Pupils	105	404
„ Teachers	7	16
„ Sabbath Schools	...	11
Amount contributed to Schools.	...	3,335 dols. by Friends.
By any Religious Denomination.	...	150 dols. by Moravians.
Acres cultivated by Indians.	3,220	9,671

From additional statistics given with the above, we learn that their corn crop for 1872 increased about sevenfold over that of 1868, whilst the quantity and variety of their farm and garden products generally are largely increased also. The simple fact that they own ten times the number of cattle and hogs which they had four years ago, indicates an appreciation that their true interest lies in giving up the chase and pursuing the peaceable industries of civilized life.

The friend from whom we have received these statements (extracted from the *Friend*) points out that *facts* are very different from the inferences that might and have been drawn from the telegram of the U. S. President's message to Congress on this very subject the *Indians*. 'The tabular statement' (he adds) 'is to me very cheering, and proves that the successors of William Penn have proved themselves true to themselves and co-humanity in their treatment of these interesting tribes.'

—Here is what President Grant promises to aim at, with reference to the Indians:

By a humane course to bring the aborigines of the country under the benign influence of education and civilization. It is either this, or war of extermination. Wars of extermination, engaged in by people pursuing commerce and all industrial pursuits, are expensive even against the weakest people, and are demoralizing and wicked. Our superiority of strength, and advantages of civilization, should make us lenient toward the Indian. The wrongs already inflicted upon him should be taken into account, and the balance placed to his credit. The moral view of the question should be considered, and the question asked, "Cannot the Indian be made a useful and productive member of society by proper teaching and treatment?" If the effort is made in good faith, we will stand well before the civilized nations of the earth and in our own conscience for having made it.

This was epitomized by Reuter in the following trenchant fashion: "He adds that he will endeavour to civilize the Indians, and if unsuccessful will wage a war of extermination." Whereas Grant expressly says that wars of extermination are not only expensive, but demoralizing and wicked. So far from recommending them, he points out their nature in order that he may justify, in the eyes of all, the true policy, the present policy, the peace policy. No pains will be spared to induce all the tribes to receive the benefits of civilization. Some tribes in the far West will possibly resist all overtures, and determinedly make war upon all who approach them, and in such a case we do not suppose that the President of the United States will abandon peaceful citizens and travellers to the ferocity of these Indians. But the policy of the State is distinctly announced, and no one can, we think, take exception to it.

—In connection with the work at Poona to which we have repeatedly referred, it is matter of thankfulness that the religious interest has extended to Decksal and to Lanowlee, and a considerable number have there sought and found the Lord. Meetings are held nightly at Lanowlee, and there are cheering indications of the presence of God's Spirit. The meeting on Wednesday last is spoken of as one in which the gracious presence of the Lord was powerfully manifested. There were about ten seekers who manifested the depth of their conviction by coming forward to be prayed for; and most, if not all, were enabled to submit and receive Christ as their salvation. Let there be much prayer for the extension of this work.

—It was expected that the Rev. Wm. Taylor would have been back among us before now, but the work in Calcutta is not yet sufficiently advanced for him to leave it. He is preaching three nights in the week in the hall of the Young Men's Christian Association, has services with about 30 families weekly, and his health is unaffected by the present trying weather. He may remain there for some months.

—One hundred and eight Brahmins are now engaged in making an atonement for the fish which they imagine must have perished nine years ago through the works of the Back Bay Reclamation Company. They are to spend the whole of this moon in this interesting work. A fire is to be kept blazing day and night through constant supplies of ghee, oil, sandalwood, etc., and on the last day more than three hundred maunds of ghee are to be poured upon the fire, extinguishing it and then flowing into the sea. Now let us suppose that one hundred and eight fishes lost their lives through the Government Reclamation works. Further let us suppose that on an average each of these fishes, had they not been killed, would have devoured one hundred and eight smaller fishes, insects or other living creatures; it follows that what was death to the hundred and eight fishes was life to the ten thousand smaller fry that would have been destroyed by them. We see that the sacrificial flames to be kept alive by the hundred and eight Brahmins, are just an expression of regret that ten thousand fishes more did not perish.

—We beg to acknowledge receipt of the American Madura Mission Report for 1872. Eleven stations are occupied by 8 missionaries; there are 14 Native pastors, 102 catechists, 31 churches with 1547 members in good standing, of whom 123 were added last year. Eight of the churches pay one-half of the salaries of their pastors. While the influence of Government Education is what it is, the missionaries of Madura think they cannot exclude educational efforts from their system. Speaking of the Government system they say:

Although unfavourable results are already apparent, the full extent of the evil is not yet fully discerned. Already a fresh opposition has sprung up to Christianity, of a more persistent and virulent kind than the stolid apathy which previously prevailed. While every vestige of Christianity is eliminated from Government school-books, they are still allowed to teach directly both pantheism and gross idolatry, as is shown with overwhelming proofs in a letter of Dr. Murdoch to Lord Napier, the recent Governor of Madras.

10,000 patients were treated at the dispensary in Madura, under Dr. Palmer, last year, and 14,357 in that at Dindigul under Dr. Chester. We have marked several passages in this Report for our Miscellany.

—The *laissez faire* policy, or letting things slide, is not at all to the mind of the Lieut.-Governor of Bengal. His attention was drawn to the large increase in the number of prosecutions for offences against marriage, and the small proportion of convictions, and he ordered inquiries to be made into the matter. The result of these inquiries is contained in a Government Resolution of March 23rd. The *Bengal Christian Herald* says that the papers now published reveal a very sad state of things among the Mahomedans of this country. The Herald says:

How awfully loose the marriage bond among Mohammedans is, can be gathered from the single fact that divorces can be effected by simply repeating the words "I divorce you" before two witnesses! From this fact it is evident that these men look upon marriage not as a sacred union indissoluble except by death, but merely as a "legalized connection" which may be formed or dissolved according to the whim or fancy of every passing hour! That offences against such marriage should be common is not a matter of wonder; the wonder would be if the case were otherwise. Enjoying a plurality of wives here upon earth, divorcing and marrying according to every passing fancy, and looking forward to the companionship of "black-eyed houris" as the *summum bonum* of heavenly bliss, the highest reward of faith and virtue, the sensuality of the

Mohammedans, as Mr. Abercrombie, Officiating Commissioner of the Dacca Division, observes, is "notorious," we might add, it is proverbial.

—With the instinct, apparently, of one who leaves a sinking ship, Brigham Young has abdicated the headship of the Latter-day Saints, and abandoned Utah. He consoles himself for the loss of power, by taking with him abundance of filthy lucre, estimated by some at the enormous figure of eighteen millions sterling. He has made provision for his 16 wives and 60 children, which looks as though he were leaving them also behind him. The eyes of some of his deluded followers will probably be opened now to the fact that Mormonism has been simply a piece of mechanism by which the chief operator should secure to himself enormous wealth. Brigham Young is just a Maharaj, such as those whom our friends the Banyans and others regard as incarnations of Vishnoo, and to the gratification of whose lusts they gladly surrender what they hold most dear.

—Captain Williams of the *Atlantic* acknowledges that he was mistaken as to the locality of the ship when he went to his cabin. There was a man on board who would have saved the ship, had he been listened to: Quartermaster Thomas, half an hour before the ship struck, told the second officer that the course ought to be changed, but was told to mind his own business.

—The Mr. Downes who was seized near Peshawar, is, we suppose, the gentleman who left the army and joined Rev. Mr. Ferguson's Mission in Chumba. He is now, it appears, connected with the Church Missionary Society.

—We beg to acknowledge Vol. V. of the Acts of the Bombay Legislature, edited by H. M. Birdwood, Esq. It is a large 8vo volume of 600 pp. The Acts passed in 1872 are contained in this volume.

With reference to the letter of J. B. L. we remark:

Christ says; "My sheep hear my voice and they follow me;" and it is concerning such that he says "they shall never perish." Believers are kept by the power of God *through faith* unto salvation. God loves sinners and desires to save them, but they are never his till they believe; without faith it is impossible to please God or to obtain anything from him; as faith is necessary to effect the junction, so it is necessary to maintain it. Hold fast that thou hast, that no man take thy crown. He that endureth to the end shall be saved. In the 8th of Romans are many emphatic statements of the unchangeable love of God as the basis of our faith. Such passages are designed to enable the Christian to meet those doubts and suggestions that sometimes arise in his heart, to the effect that God's love is declining or withdrawn; that God is losing his interest in him; and they are admirably fitted to reassure his drooping faith and reanimate his confidence. But it was never intended that the believer should have a basis of faith that would make him think lightly of the necessity of watchfulness. Let him that thinketh he standeth take heed lest he fall. When Peter gave expression to his faith, Christ said: Upon this rock I will build my Church, and the gates of hell shall not prevail against it; and when shortly after he gave expression to his unbelief, his faith having parted company with Christ's words, Christ said: Get thee behind me, Satan: thou savourest not the things of God but the things of man. By faith we stand. (See 1 Kings xiii. 21, 22.) Some wish to find in the Bible evidence that their final salvation does not depend on the continuance of their faith and the fidelity of their walk; or that God will see to it that they shall never be allowed to depart utterly from him. But, as we have already said, they did not get reconciliation with God without faith; nor was there any coercion to make them believe; if there had been it would not have been faith at all, but forcible subjection. They were drawn, not driven; by love, not by power. Well, that which was at first necessary is always necessary. He that believeth hath eternal life, not he that has once believed. The whole Epistle to the Hebrews is written to warn weak believers of the danger of falling away irrecoverably, and of the necessity of being followers of them who through faith and patience inherited the kingdom. The ground of the Christian's confidence is not anything in himself, any past experience, but the love of God. This love set forth in promises and assurances of the most emphatic character, is a sufficient basis for faith, but is never a warrant for one who is not following Christ. Paul tells us what he did lest he should be a castaway. The writer of this for more than 27 years has had an unwavering assurance of his final salvation; but it has always been intimately connected with the assurance of a present salvation, with the consciousness of God's love, and with the spirit of obedience. It was the revelation of God's love that first inspired us with faith, and it is in the reception of that love that faith has its continued existence. Christians who want some other ground of confidence than that which God's word embraced and obeyed supplies, are not yet on the right basis. He that heareth these sayings of mine and doeth them is like a man who built his house upon a rock. Eternal life is for them who by patient continuance in well-doing seek for honour, glory and immortality. In Jer. xxxii. 40 we read: "I will make an everlasting covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts that they shall not depart from me." This covenant secures that neither will God depart from his people nor they from him. His sheep hear his voice. And how does God put his fear in our hearts? Not sovereignly nor coercively, but by the attraction of the cross: I, if I be lifted up, will draw all unto me. This is the covenant that I will make with them, says God; I will write my laws in their hearts. How does he do this? By reconciling us to his laws, and leading us to prefer his will to our own. From the very first word that God addressed to man in Eden, to the invitation with which Revelation closes, it is constantly taken for granted that man is conscious of his own freedom and of the responsibility connected with it; and we shall only make nonsense of the Bible and bring confusion upon ourselves, if we fancy that God loses sight of this in anything he says to us. A promise made to a morally responsible being is very different from a promise made concerning an unintelligent thing. God said to Solomon: "Now have I chosen and sanctified this house that my name may be there *for ever*, and mine eyes and mine heart shall be there *perpetually*." Here we have election and an everlasting decree; but all was conditional upon the obedience of the people.

We take the following from a recent number of the *Rock*:—

Two different but almost equally alarming evils threaten us. We are in danger, as a church, of losing the Scriptural faith for which our martyred forefathers died, and in which the glory of God and the salvation of men are alike bound up; and we are in danger as a nation of surrendering that public acknowledgment of God which is involved in the principle of the union of Church and State.

If the evangelical portion of the Church of England is to regard these two things as almost equally alarming evils, and address themselves in an equal degree to the conflict with the antichristianity of the Establishment and the spread of nonconformist sentiments, it is evident that she will have but half the energy and force for the former conflict that she would otherwise have. But is it not a grievous misapprehension of the merits of the case that leads a man to place the necessity of defending the union of Church and State, on the same footing with the Scriptural faith and the salvation of men? Christianize the nation and to that extent you Christianize the Government. But when there is a union of the State with one particular body of Christians, you exclude all others from exercising their proper influence in the Government. Or if you deny this, what becomes of your argument for a union of Church and State? When Wesley, Whitfield and their associates appeared about 135 years ago, vital Christianity had almost died out in the Church of England, and for a long time violent persecution raged against these good men and their followers. The dogma of the new birth was denounced as heretical, and the preachers were excluded from the pulpits of the State Church. It is now *acknowledged that the Church of England* has received very much benefit and quickening from the labours of these men. Here then we see that almost the entire power possessed by the Established Church was employed in endeavouring to deprive England of the ministry of these devoted men. Is this a small matter in the eyes of the great Head of the Church? If you could secure that the alliance of the State should be exclusively with the sincere, humble, devoted Christians of the realm, and continue so from generation to generation, in other words if you could get a monopoly of spiritual blessing from on high, the case would be different; but no one pretends that such is the alliance; it is an alliance with a particular body of Christians, who may be now in advance of others and to-morrow may be behind others. We affirm that the effect is just the contrary of that which is claimed for it, namely, securing a public acknowledgment of God. The resources of the State are freely given for the support of Roman Catholic schools, and even for the education of Romish priests; while a considerable portion of the Church of England is moving day by day nearer to Rome; and thus one of the chief ends proposed in the alliance of the State with the Church of England, the hindrance of the spread of Romanism, has proved a failure. In this particular nonconformity has been abundantly more successful, and would have accomplished far more if there had been no State connexion. The Evangelical portion of the Church of England will never attain its proper development, never even know its own strength, until the bonds that bind her at once to the State and to Rationalism and Ritualism, are severed.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

The Bombay Guardian.

SATURDAY, MAY 3, 1873.

SOME THOUGHTS ON HOLINESS.—II.

CHRIST came to save his people from their sins. The process by which they are drawn to him is a process by which they come to hate sin as much as they ever liked it. Repentance means a change of mind regarding sin: an alienation of the mind from sin. And faith in Christ brings joy and peace to the heart not only because it lays hold of forgiveness in Christ, but because his power is available for the conflict with sin. He is able to save unto the uttermost. He has the ability that we lack, and what we cannot accomplish in ourselves he is able to accomplish in us. Before he recognizes us as his disciples, he requires of us to forsake all that we have, to place all we have and are at his disposal, to receive him as our Saviour, Lord, Physician. The Gospel which reveals him to us as Saviour, embodies his will as our Lord and becomes the law of our new life, the perfect law of liberty, because every command is accompanied by the promise of equal grace.

Translated into a new world, relieved of the burden of sin that was dashing him down, animated by the consciousness of Christ's love, the believer, in the glow of his first feelings, goes pleasantly and successfully on. He finds Christ's yoke easy and his burden light.

After a while, the freshness of his feelings passes away. He wonders that the truths which previously stirred him so powerfully now affect him so little. He marvels at his own coldness. He reproves himself; tries to force himself into the former state of feeling, and finds to his dismay that his efforts, instead of remedying matters, only make him more keenly sensible of the hardness and coldness of his heart. The thought now suggests itself that he is forsaken; God in displeasure has withdrawn from him; Christ has given him up as incorrigible. Becoming more and more alarmed, he makes desperate efforts to excite his heart to faith and love, contrition and humility; he has his thoughts constantly turned in upon himself, and constantly returning with the disheartening statement that all is cold and dead and chaotic. He presses home upon his conscience the will of the Lord; takes himself to task every minute; but all is in vain; he becomes exceedingly wretched with the sense of his utter moral helplessness.

Now what is the explanation of all this? Has Christ forsaken him? Christ is the same. But it is only by faith that the grace of Christ can be appropriated, and the believer has much to learn as to the nature of faith. He understood it so far as to be able to receive Christ for his Saviour, at the time when he was awakened to see his need. The change that then took place in him was very great, and it seemed as though it were impossible for him to over-estimate it, or expect too much from it. Yet this was the very thing he did. He trusted that his new heart would retain its warmth and be powerfully affected by the truths which had so entranced him; and when he found his heart getting cold and lifeless, it seemed to him a falling away from grace; and when he found that all his efforts failed to restore heat and light, he was tempted to think that he had fallen irrecoverably.

Now the error was in supposing that the change accomplished in him by the reception of Christ as his Saviour made him less dependent on Christ for momentary grace than he was before. Nothing that Christ has wrought in us becomes any ground of confidence. Our springs can never be in ourself. The saint has as absolute need of Christ as the sinner has. We abide in him as the branch abides in the vine. Christ does not make us pleasing objects of contemplation to ourselves; if we look with complacency to our new self, we shall find nothing there but the old self. God has given us eyes that we may see the outer world; and faith, the eye of the soul, is for looking at Christ with, not for introspection.

Paul in the 7th of Romans tells us of a period in his life when he was alive without the law. He so imperfectly understood the scope of the law, that he imagined he was keeping it and fancied himself followed by the approving smile of God. There came another period: When the commandment came, sin revived and I died. He got a clear perception of the true intent and spirituality of the law, and honestly trying himself by it, his hopes died out and he seemed to be cut off from the favour of God. What Paul here states briefly in the past tense, he proceeds to exhibit in detail in the present tense. And there is a reason why he should use the present tense, because the characteristics of self here described, are those that would now belong to us if we were cut off from the realization of Christ's grace.

Paul, we suppose, after his first experience of the pardoning love of Christ, at Damascus, felt intensely that he and all his powers belonged to Christ, and his language was like that which we find in the 6th of Romans: How shall we that are dead to sin live any longer therein? As Christ was raised, even so we also should walk in newness of life. And he believed that he could rely upon his renewed heart to enable him to serve Christ as energetically and triumphantly as his former heart had enabled him to serve sin. He looked at the law of God with the new light and saw its spirituality and particularity, its length and breadth. But his heart fails him; he is appalled to find how little it is affected by the sublime motives presented to him; he resolves with the whole strength of his nature to be just what God would have him to be; but resolves in vain. The latter part of the 7th of Romans is written expressly to show just what the law can do for a man, the very utmost it can do. It can enlighten him as to the claims of God, but it cannot qualify him to meet those claims; it can show him the odiousness of sin, but it cannot enable him to overcome sin; it can ensure the approbation of his mind, but cannot give authority to his will. This experience is so often found at a certain stage of the Christian's progress, that it seems probably a delineation of what Paul experienced after his first submission to Christ. The Christian who has received with joy pardon through the blood of Christ, has yet to learn how the grace of Christ is to become available in subduing the sin of his nature. His lively feelings lead him to think that he has something within upon which he may rely, and when this fails him his soul is torn with doubt and distress. Christ is indeed the Saviour, but he supposes that the spirit of obedience is the bond of junction with Christ, and when he finds this powerlessness at heart, his hopes collapse and he cries out in agony, Oh wretched man that I am! who shall deliver me from the body of this death! At length it dawns upon him that faith is the bond of junction with Christ, and that Christ is every moment necessary to the believer as the vine is to the branch, and that there is no such thing as sanctification except by momentary reception from Christ; that it is unlawful for the Christian to live upon his past feelings or to trust to his new heart, or to imagine that his will can be swayed by his own dictation. He has supposed that salvation consisted in getting a stock of goodness in himself; but he now perceives that there is none good, save One, that is, God; and that salvation consists in absolute and constant dependence on Christ, and in living by continual faith on the Son of God. The bitter and crushing experience he has gone through, has shown him the utter inability of man at his best estate, with a mind enlightened to see the excellence of God's requirements, and with a heart desirous of being conformed to them, man's utter inability to yield acceptable obedience to God. Without faith it is impossible to please God. We are kept by the power of God through *faith* unto salvation. He has now made the blissful discovery of the way in which Christ's power and grace become available for him. He has but to look to him moment by moment, to obtain by faith the momentary supply of grace whereby he shall overcome the world, the flesh and the devil. He is now able to take up the jubilant song of Romans viii., and to realize the life and peace and victory that belong to the minding of the Spirit.

WHAT IS TRUTH?

Till we have sealed the servants of our God in their foreheads. (vii. 3.) After the revelation of the wrath of the Lamb in such a way as to produce in all that have not submitted to his Gospel a consciousness of deep guilt and pressing danger, there is a suspension of judgment with a view to the manifestation of the sons of God. The sealing of the servants of God in their foreheads, is a symbol borrowed from Ezek. ix. 4. They are to be divinely attested, as Christ himself was on the Mount of Transfiguration.

A great multitude, of all nations. (9.) The number 144,000 is not for the purpose of indicating the actual number of God's servants found ready at his coming; any more than the names of the Jewish tribes are to be understood as designating the children of Abraham according to the flesh. The servants of God are they who trust him and obey him. Blessed are those servants whom, when their Lord cometh, he shall find so doing. These doubtless represent Christians of different denominations, and the same number given to each, betokens the perfect impartiality of the Lord that judgeth them. When this sealing has been accomplished, a great multitude, innumerable, out of all nations and tribes, stand before the throne. Who shall be able to stand? was the question asked when the wrath of the Lamb was revealed; and this is the response. They stand before the throne and before the Lamb, having the insignia of victory, but ascribing all their salvation to God and the Lamb.

These are they that have washed their robes and made them white in the blood of the Lamb. (14.) They have done it. It is not merely that they have been clothed in white robes, but they have washed their own robes white in the blood of the Lamb. In other words, they have by faith received Christ as their sanctification. He that hath this hope in him (Christ) purifieth himself even as he is pure. The blood of Christ hath cleansed them from all unrighteousness. We are not told that the scene of this event is laid in heaven. It follows immediately upon the sealing. The condition is in many respects heavenly, wherever the scene is laid; but there are potentialities in Christian experience for which this is not too exalted a description. There is a development of faith that places the Christian in the constant presence of

Him that sits upon the throne, enables him to serve him day and night, satisfies the soul, turns adversities to blessings and realizes the sympathy of the Saviour in every trouble. We shall perhaps not go very far astray if we consider that among the revelations of this book are those of the heavens of Christian experience that lie beyond what we have generally been contented to attain to. When the Son of Man cometh shall he find faith on the earth? Faith is to prepare his way for him. The valleys must be elevated, the mountains brought low, the crooked made straight, the rough smooth, and the glory of the Lord be revealed and all flesh see it together. Every individual believer should act as though it were for him to open the gate of this world that the King of glory may come in. Faith does not wait for others to move; it does not say, Why does not some one go out to meet Goliath? but it seizes its sling and goes, conscious of its own nothingness, but looking simply to the glory of the Lord.

The Lamb which is in the midst of the throne shall feed them. (17.) Shall pasture them, be a shepherd to them. The Lamb in the midst of the throne; weakness, submission, self-sacrifice in the place of supremacy, clothed with omnipotence.

Incense, that he should offer it with the prayers of all saints. (viii. 3.) In chap. v. the prayers of saints are represented as odours from golden vials. Why is incense here added to the prayers? Is it that Christians are in a backslidden, declining state, and their prayers need this reinforcement to reach the ear of God? Why then should the word 'saints' be used? Paul speaks of filling up that which is behind of the afflictions of Christ, by his own sufferings for Christ's people. There is probably a reference to the persecutions that the primitive Christians had endured at the hands of the imperial power of Rome. The seven trumpets indicate seven assaults upon that power, or upon the countries which had been the scene of those persecutions.

Only those men which have not the seal of God in their foreheads. (ix. 4.) The sealed ones are described in Ezek. ix. 4 as "the men that sigh and that cry for all the abominations that be done in the midst thereof," men that heartily protested against the prevalent idolatry. When the followers of Mahomet overspread Western Europe, their fury was particularly directed to those who used images in worship, and they were tolerant of those Christians who would not countenance their use.

Two hundred thousand thousand. (16.) Two myriads of myriads; 20,000 times 20,000, which is 400,000,000. The artillery employed by the Turks made them irresistible, and a single gun would strike terror to 10,000 men unfamiliar with the deadly weapon.

Repented not. (20.) It is only in the last generation that a work of repentance has been begun among the Eastern churches, expressed in the way here indicated, viz. by renunciation of the use of images in worship, and by recognition of the necessity of holiness on the part of believers.

A little book open. (x. 2.) The act of printing made it possible to print the Bible, especially the New Testament, in a very small compass compared with the bulk of ancient manuscripts. The translation of it into the vernaculars made it possible for the people to gain access to it, and the Reformation thus became possible. What the judgments inflicted upon the Eastern churches failed to bring about, was realized in Western Europe by the printed translations of the Bible. The word of God reached the hearts of men, bringing with it the power of God. The system spoken of in vi. 6 took possession of the words of God and placed them beyond the reach of the people, and placed a price upon the riches of grace freely offered in the Gospel, and made it a sin in common people to touch the oil and the wine, the blessings of life and godliness, purchased for all by Christ. The opening of the little book exposed the usurpations of the priesthood.

Thou must prophesy again before many peoples and nations and tongues and kings. (11.) The prophet is here the representative of the church. He takes the little book, eats it by command; it is as honey in his mouth, but bitter in his belly. The word of itself, apart from the faith, accomplishes nothing; it has to be received into the heart and become an integral part of us. Here then we have the work of Modern Missions indicated. They only in whom the Gospel is the power of God unto salvation, can hopefully engage in the work of giving it to the nations. The Gospel revealing God's love to the sinner fills him with joy and peace; but it leads us forth in a narrow path to be hated of all men and pass through much tribulation to the kingdom of heaven. The food that is sweet to the taste becomes bitter before it is assimilated to our system.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—The Lord Jesus says, speaking of his true disciples, in the Gospel of John, x. 27, "They shall never perish, neither shall any man pluck them out of my hand." This, apparently, clearly teaches that a soul once saved in Christ cannot possibly ultimately perish. And this certainly is the belief I have always strongly and decidedly cherished.

But then in Revelation iii. 5, where the Lord Jesus Himself is again speaking, I think, we are told: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, and I will confess his name before My father and before His angels," from which it would certainly appear that there are some whose names will be "blotted out of the book of life." That is to say, some whose names have been written in the book of life will be blotted out of it by the Lord Jesus Himself, as the penalty for not overcoming.

In your last issue you stated that it was the tendency of every system of theology to pass lightly over some portions of God's Word, but that we should seek thoroughly to honour every portion of God's Word. I shall value your explanations of the two important passages I have solicited attention to.

J. B. L.

Epitome of News.

SATURDAY, APRIL 26, 1873.

—*Bombay Gazette:* "The annual meeting of the Indo-British Institution was held on Thursday last in the boys' school, the Lord Bishop of Bombay in the chair. There was a fair attendance of friends and supporters of the institution. The subscriptions and donations received during the twelvemonth under review have amounted to Rs. 4,271-3-0, as against Rs. 4,491-5-6 in 1871; and of the smaller sum, Rs. 1,300 have been special benefactions, leaving only Rs. 2,971-3-0 to represent the amount received from the public. The committee regret also the falling off in the number of regular monthly and annual subscribers. The payments made on account of the children by parents and others have fallen short of the previous year's receipts by Rs. 442-1-0, having been only Rs. 2,891-12-6. The receipts from all sources have been Rs. 12,357-2-2, inclusive of a legacy of Rs. 1,225-8-11. The expenditure has amounted to Rs. 10,618-0-1. At the end of the year there were twenty-five boys and twenty girls on the roll.

Mr. T. F. Punnett said the Indo-Britons did not contribute anything for the institution, and there was a great want of sympathy and care on their part for their poorer countrymen. He trusted that this year the admissions would be more free, and that the number of children in the schools would be doubled; and he had no doubt that funds would be forthcoming and that the children would be well provided for.

The Bishop said that he learned from the secretary that it had been the practice to refuse applications in most cases unless the applicants offered to bear the greater portion of the expenses for the support of the children they recommended. His Lordship was glad to learn that the committee had resolved to be less strict in dealing with future applications for admission, which he hoped would come in more."

—The system adopted by the Presbyterian Orphan Society, Ireland, for the maintenance of its children, is attracting more general attention.

The *London Mirror* says: "The Society materially differs from kindred institutions in this country, for in the first place it combines the provident with the purely philanthropic principle, and secondly it adopts the boarding-out system; whereas, as a rule, other children are educated, maintained, and clothed in one large orphanage, whether as a single building, or built in accordance with the newer system on the principle of cottage-homes erected within a prescribed area. It is not our intention to institute any comparison between the two systems, but we can only say that the plan adopted by the Society of which we write, and whereby the children—whether in their earlier years or during their apprenticeship—are kept under its official supervision, has been attended with the most marked success. During 1872 there was a total of 1,487 children, of whom 240 had lost both father and mother, for whose support and education the directors were responsible in whole or part. In this period 85 children having attained the age of fourteen were either apprenticed by the Society or placed in situations by their relatives; 12 died and 107 were withdrawn, some not needing aid any longer, some by the marriage of the mother, some by emigration to America, and some from other causes; so that on the 1st of July last the number remaining on the roll and chargeable to the funds was 1,283. The total number enrolled and aided by the Society during its brief existence—six years, we believe—is 1,680. It should be stated that the directors assume the responsibilities of parents in relation to all the children who have lost both parents, and when the period of their literary education has expired they apprentice them to some business or trade, and continue to watch over them until they are fairly started in life. It speaks well for the system itself, and for the training imparted to the children by those who have them in charge, that the boys give such satisfaction, both in the office and the workshop, that the demand for them far exceeds the supply. The total income for the year, from all sources, independent of a bequest of upwards of £6,000, was £10,162, out of which £4,016 was paid for the support, education, and clothing of the orphans, £2,924 was invested, and after meeting all expenses for printing and the working of the Society—the latter amounting to only £178—the year was closed with the substantial balance of £5,385. We think after this it will be admitted that the Irish Presbyterians are a charitable body, and that those whom they select as the administrators of their bounty are careful stewards. It is a rare thing, in this country at least, to find that £178 represents the working expenses of a charity which can boast of an income of over £10,000 per annum. Look, then, at this institution from another point of view. Experience has demonstrated that its operations have in no way tended to pauperize the working classes; and, be it remembered, the working classes in the North of Ireland are a sturdy, independent race, with something of the old Covenanter spirit about them. On the contrary, several of the widows on the roll of the Society have been themselves found to decline its grants at the earliest possible date, and large numbers of working men from all parts of the Church contribute to its funds in sums varying from 2*s.* 6*d.* to 1*l.* The aspiration long indulged in by Mr. Johnstone and his fellow-labourers in this work of love, that every Presbyterian orphan child in Ireland may be lifted out of the darkness of pauperism and misery into the light of respectability and comfort, is nearing its fulfilment. What an example to 'the Churches' do the Irish Presbyterians set! What a noble, large-hearted people they must be who say to the orphan—'God in his inscrutable wisdom has deprived you of your natural protectors, and has cast you on the Church; and the Church, in humble obedience to his Divine command that we shall care for the fatherless and the widow, accepts the trust, not as a burden, but as a blessing.'"

—The advocates for the European colonization of India will find something to favour their views in the following from the *Lancet:* "The results obtained at the European Orphan Asylum at Calcutta have been somewhat remarkable. Dr. Fayrer, in his Report on that institution for a period of six years commencing January 1863, remarks that the very small mortality, as well as the small amount of sickness, prove that the European child, under proper hygienic conditions and careful physical training, may live and thrive on the plains of Bengal almost as well as in its native country. It is not merely in the absence of any serious disease, and the low death-rate, that this is manifested, but in the vigorous healthy appearance of the children generally. In a school of nearly seventy girls, during a period of six years there had not been, Dr. Fayrer reports, a case of cholera, and only one death from dysentery. A few cases of typhoid fever occurred, with one death; and diseases of the liver and spleen, whether from malaria or other causes, had been singularly few." The small amount of sickness, and very small mortality, under proper hygienic conditions and careful physical training, may be undeniable; but the vigorous, healthy appearance may to some be an open question.

—*The Freeman,* March 21: "One of the patri-

archs of Methodism, the Rev. Thomas Jackson, more widely known as 'Father Jackson,' was buried at Richmond Cemetery on Friday. He died on the previous Monday. Mr. Jackson was born in the village of Sancton, in the East Riding of Yorkshire, on December 12, 1783, and was therefore in his ninetieth year at the time of his death. Of humble origin, his education was received in the village school; but this was interfered with at times by his having to watch in the fields. The lad was afterwards apprenticed to a carpenter at Shipton, and it will recall the early days of Methodism when it is stated that he was converted through the preaching of the good and gifted wife of the Rev. John Barritt, in the chapel at Market Weighton. His first sermon was preached in a thatched cottage at the village of Barnby Moor, near Pocklington. Before he was out of his apprenticeship he was appointed a local preacher in the Spilsby Circuit, and his fame soon spread. Shortly afterwards, arrangements were made for releasing him from his apprenticeship, and he became a recognized Wesleyan minister. He took part in the first missionary meeting in Methodism, held at the old chapel, in Leeds. He edited a new edition of 'Wesley's Entire Works,' and of Fletcher's and Watson's Works, writing also a Life of Richard Watson, and the 'Life of Charles Wesley,' 'Lives of Early Methodist Preachers,' 'Life of John Goodwin,' &c. In the centenary year of Methodism (1838) he was elected President of the Wesleyan Conference, and this honour was conferred on him again in 1849. After his retirement from official life his busy pen was at work, and he issued several volumes. Of late years his appearance in public was the signal for the most marked respect being paid to him. The entire audience at Exeter Hall would rise to their feet as the venerable figure, the silver locks, and broad brow came in sight, and, when in tremulous tones he spoke from the platform, his brotherminsters, standing, would listen to his words with deep emotion. At the recent Conference held in City-road Chapel, the aged minister seemed to feel that he was speaking to his assembled brethren for the last time. The service at his funeral was in every way memorable. The Wesleyan Theological Institution Chapel at Richmond was filled in every part.

Monday, April 28.

—*Official Report:* "*No less than* 87 vessels touched at Aden during the month of March. This is the largest number that has ever entered the harbour in a single month."

—*Civil and Military Gazette:* "We lately heard of a parcel weighing about two seers being refused on account of its being under fourteen seers. The articles were then placed by the sender in a large box, and the spare space filled up with stones until the requisite weight was attained. The receiver wrote to ask if the sender was mad, as he had received a case of stones, amongst which he had accidentally discovered the goods he had ordered. The sender, however, was wise in his generation, and if all who have to despatch parcels by Government bullock-train follow his example, they may rely on getting their goods received and delivered, and have the satisfaction of knowing that they are helping Government to make a surplus."

—*Indian Statesman:* "A Gosavee has been sitting on the top of a pole in the centre of the Bholeshwar tank since Thursday afternoon, and says that he will not come down till he receives the sum of Rs. 500." He came down, however, without having received any money, and was placed before the Commissioner of Police.

—"The approaching transit of Venus will be taken by British astronomers at Alexandria, Honolulu, Christ Church (in New Zealand), Kerguelen Island, and Rodrigues Island. At the three stations on British territory, Halley's method will be practicable; but, acting in coöperation with Russia, France, and Germany, more importance was attached to Delisle's method. The Astronomer Royal is acting in concert throughout with Russia."

—"According to the *Medical Press*, cobra poison has been recently tested as to its enduring action when taken from the snake and preserved. Some was kept in small bottles and then injected under the skin of various animals with fatal effects. It was also chemically analyzed and gave as the result—carbon, 46; nitrogen, 13; oxygen, 6; sulphur, 25; the rest of hydrogen. This, as M. Dumas remarks, is exactly the composition of beer-yeast, and supports the idea that the cobra poison is of the nature of an animal ferment."

—*Friend of India:* "A telegram reached us on Monday last to the effect that Mr. E. Downes, the lay Missionary of the Church Missionary Society at Peshawur, had been carried off when he had crossed the frontier 'disguised,' but that there were hopes of recovering him alive. The so-called disguise doubtless means that, according to the convenient and comfortable custom of missionaries on that border, Mr. Downes wore the Afghan dress. Mr. Downes was formerly stationed at Madhopore. In a very interesting paper which he read to the Allahabad Conference, the Rev. T. P. Hughes, the head of this Mission, wrote thus warmly of the Afghans, among whose villages he delighted to itinerate:—'The further I go away from Peshawur the more kindly am I received by the people. On these occasions I wear the Afghan dress, which in my opinion is more elegant and graceful than our Western costume, and I find it does not excite the curiosity of the villagers half as much as my ordinary dress would.' He describes the sociable and hospitable qualities of the Afghans, for whom, also, the Peshawur Missionaries keep up guest-houses. The case of Mr. Downes following the murder of Major Macdonald shows that that portion of the frontier needs special vigilance just now."

—The Rev. A. Clifford Bell, Bangalore, in a published address on missions, speaking of Ritualism, says: "It *was* the natural reaction against slovenliness in worship, and the depreciation of what is beautiful in religion. But now that Ritualism has done more than its work for good, and has become a formed and compact thing, I have no hesitation in saying that it is a terrible curse on Christian society. It degrades Christ from His office as the one Priest in His holy Temple: it puts pretty sights and sweet sounds in the place of tremendous facts and soul-moving doctrines: it breaks the bonds of brotherhood: it frees men from the trouble of thinking, so that seriousness and deep devotion cannot be: and it brings down the whole tone of religion in a neighbourhood, in a parish, or a cantonment."

—Urnochuttriah in the *Friend* says: "I have to point to the pecuniary help given by Christian officers of a Christian Government to various *Pundahs* from the funds of the Cuttack Urnochutter Institution. This is an old Mahratta institution of a benevolent character, which our Government has taken over and sustained, and but for the one objectionable feature pointed out is worthy of encouragement and support. There is no denial of the fact that Government thus contributes directly in the payment of hard cash to the support of a certain number of idolatrous shrines, the money of course being enjoyed by the priests thereof, who are perhaps expected to devote it to the feeding of poor pilgrims; but this of course is never inquired into. I hope this notice will lead our rulers to devise some method of severing this connexion with idolatry, for no obligations in sustaining this benevolent institution can justify it; and it should cease, however great the sacrifice may be. And, looking at the matter in another light, why should such help be given to the devotees of one religious denomination and not to another, in these days of strict neutrality?"

—*Englishman:* "In the village of Taruk Isari, about twenty-five miles from Serampur, there is a shrine devoted to the god Mahadeo, which is annually visited by thousands of pilgrims and *sunniasis* at the end of the Bengali year during the Chruck Poojah festival celebrated in honour of Siva. Next to the *mela* held at Purri in Cuttack, this is the grandest gathering of its sort in Bengal. Thousands of devotees crowd there from all parts of the country, and the account given by some of them who have just returned from the place is harrowing in the extreme. The pilgrims are required to fast for several days during the pujas, as a preparatory measure, before rendering homage to the god. This, joined to the inclemency of the weather and the want of wholesome water, caused deaths by cholera and sunstroke, to which a great many have fallen victims both in the village itself and on the road. The income derived at the shrine amounts to upwards of Rs. 50,000 or Rs. 60,000 annually, and yet the *mahunto* in charge of it, who is, moreover, a rich zamindar, will do nothing to render the place healthy. The offerings, which consist of a mixture of rice, milk, sweets, *bhang*, *ganja*, bael leaves, *et hoc genus omne*, are poured on the head of the idol, and ultimately find their way, by means of a connecting drain, to the only two tanks of the temple, the waters of which are used for bathing and drinking purposes. In addition to the above, the shavings of the pilgrims' heads and beards are washed into the very same tank, converting the water into a mas of fœtid putrefaction."

—*Christian Advocate:* "There can be no question that magazine literature in our country is pretty well developed. We have magazines in great number, and of all grades, and every year is adding to the list. There must be a demand for them, for our experience with publishers has long ago taught us that they are human—very human, as much so as the rest of us—and that they will publish little or nothing that has not money in it.

"But is there not a limit to this matter in reference to the religious element in these multitudinous magazines? By catering too closely to the taste for the novel, or historical romance, or such other light matter, that there is no telling where truth ends and fiction begins, is there a fair and honest representation of the religious demands of the patrons of those magazines which are made up of the articles of evangelical writers and issued by Christian publishers? One can hardly distinguish in many instances between a periodical that is issued from a religious or a purely secular house, so great seems to be the care lest somebody might call the contents nothing but preaching. And yet the churches, the theological schools, adherents of all the evangelical confessions, are solicited to subscribe to the *religious* magazine. We sometimes see one of these periodicals commence with the declaration in the flaming prospectus that its character is to be positively Christian, but not a year passes by before we find it like the rest, with not a paper for months that would not suit the grossest materialists or the sickliest readers of the sickliest fiction of the day.

"Let the matter receive serious consideration from the publishers. We fully believe their interests would be promoted by a new departure in ministering to the religious wants of the readers of our land. We want no cant, no patronizing essays in the *ex-cathedra* style, but plain, honest papers on the fundamental questions of the hour and the soul. Why, many might suppose that Christianity is hardly worthy of recognition in the higher walks of literature, but that it belongs to the family and the church alone. The times require the Christian element in all our reading. The demand is imperative, for there are other agencies at work, contesting proprietorship over the affections and understanding of the people."

Tuesday, April 29.

—*Deccan Herald:* "We are informed that the Rev. Mr. Boyd, Pastor of the Free Church, Bombay, will preach in Poona during the month of May, while he is residing at Khandalla for the benefit of his health. The Rev. Mr. Beaumont will reside in Bombay, and will preach in the Free Church there during Mr. Boyd's absence. The Rev. Dr. Wilson passed through this station about ten days ago *en route* to Mahableshwar. We regret to say the reverend doctor was not looking well, and seemed greatly in need of the change to the cool climate of the hills."

—The same on the Burials Bill now before Parliament:—"Mr. O. Morgan contended for the bill as necessary to complete the bestowment of liberty of conscience upon the people. No man, Mr. Morgan said, was now bound by law to worship in the State Church, or indeed anywhere at all, but there was no option to his burial in the 12,400 parishes of England in which there was no cemetery or burial-place except the parish churchyard. He did not object to the Church's beautiful service for the dead, to which he never listened without emotion, but rather to its indiscriminate use. At present, no matter what was the character of the deceased, who might have been stained with all sorts of vices, and who might have met his death in some drunken brawl, he is committed to the grave 'in the certain hope of a resurrection to eternal life.' This drunken brawler is said to 'rest from his labours in the Lord,' no matter what these labours may have been; while the remains of an infant dying unconscious of evil, or a young man or young woman of spotless life who had not been baptized through no neglect of their own, are consigned to their last resting-place with all the indignity of silence. We remember to have heard the late Sir Henry Havelock tell of the way in which his dear child was refused Christian burial at a remote station in India. Their house had taken fire through the carelessness of a servant; Mrs. Havelock had been much burned in her efforts to save the sleeping children from the burning dwelling; one child died, while the mother was laid up and Sir Henry absent on duty, and the chaplain refused its body admission to the churchyard at the station. Could any situation

be more cruel than that one? no wonder that the veteran hero felt it bitterly to his dying day. Mr. Morgan's bill is intended to prevent any such occurrence taking place again; and in full remembrance of the bitterness of that trial to a true Christian hero we rejoice that he carried the second reading by the large majority of 63 in a house of five hundred members. It is a striking fact that whereas Ireland enjoys every freedom in regard to the burial of the dead, England is bound hand and foot. England is now the only country in the world where restrictions on the burial of the dead prevails. Last year there were two countries—Chili and England. Since then Chili has given way, and now in England alone is the right of sepulture in the parish churchyard refused to Nonconformists."

—Small-pox is raging with great virulence, it is said, in the city of Delhi. It is also prevailing to some extent at Nagpore, Akola, and other places.

—A cry has come down from Panchgunny for help. Mr. Chesson, a pensioned medical man, the founder of the station, who used to give medical aid to all visitors needing it, died there last week. Mr. Hearn, a pensioned HonoraryAssistant Surgeon, recently appointed Superintendent of Panchgunny, has died within the last few days at Dapoolee. One or two persons who have gone to Panchgunny are said to be seriously ill, and now there is no medical aid whatever to be had. The cry is for a doctor, or a medical superintendent.

Wednesday, April 30.

—*Lucknow Witness:* "The Baptists are reported to be making encouraging progress in Russia. In Riga they have one hundred members, and in the surrounding province about two thousand. They have organized a Church in St. Petersburg, and are also making good progress in Southern Russia. A great revival is in progress among the 'Lettish brethren,' and the basis of a great evangelical work is thus being laid. We have thus from time to time indications from all parts of continental Europe that God is preparing the way for a widespread work of grace. Indeed in every part of the world we may see tokens of coming blessings such as have never been witnessed before. May the Lord hasten the glad day when the nations of the earth shall all sit down at Jesus' feet!"

—"We are greatly pleased to note frequent reports of the progress of a revival in Ireland. The *Evangelist* remarks: 'Never before, except perhaps during the great revival of 1859, had we a mass of revival intelligence from so many circuits as during the past month.' A pleasing feature of the work is the fact that the various denominations in some places unite their labours for the salvation of souls around them."

—"We are very thankful to learn by a letter from the Rev. F. A. Spencer that Mr. Messmore has safely passed the crisis of his disease, and at latest date was considered out of danger. We regret to hear that the Rev. D. W. Thomas has also been overtaken by illness while *en route* homewards, but he had not, up to latest dates, been compelled to give up travelling."

—"Miss Henrietta Green, well known in Lucknow as a faithful disciple of the Lord, sweetly fell asleep in Jesus, at the early age of twenty. Her life and her death alike bore a precious testimony to the power of Divine grace in the heart. During Mr. Taylor's memorable visit to Lucknow, about two and a half years ago, Miss Green found but one opportunity of hearing him. She went to the service without any knowledge of the preacher or his doctrines, and whatever impression was made upon her heart was due to the teaching of the Spirit alone. The sermon was upon the promise of the Father, the gift of the Holy Ghost. In the course of his sermon Mr. Taylor pressed upon his hearers the importance of being able to testify to the reception of the Spirit like the primitive Christians, and argued forcibly that any one who received the Holy Ghost in the full sense in which He is promised in John's Gospel must be as conscious of that fact, and as able to bear witness to it, as to any other experience of life. These words made a powerful impression upon Miss Green's mind and heart, and she at once, with a rare wisdom, resolved to settle the question for herself without delay. She spoke to no one, but at the close of the sermon, when the congregation knelt in prayer, she took the matter in prayer to God, and asked that she might receive the promised Comforter in all His fulness. God was true to His promise. The Holy Spirit filled her heart, and she discovered by instantaneous and glorious experience what it was to become the 'temple of the Holy Ghost.' At the close of the service she sought a Christian friend, and told eagerly of the great work God had wrought for her.

"From this hour this young disciple began to manifest a new religious power in her life. The struggle with the world seemed to be over, and she realized the meaning of the Saviour's promise, 'Ye shall find rest for your souls.' The yoke was now easy and the burden light. With a character of singular gentleness, she had nevertheless a firmness and a decision which made her influence felt in every circle which she entered. She at once began to work for her Master, and in a few weeks took steps to enter Mission work as a teacher and zenana visitor. This was accomplished as soon as she was released from the Martinière, and the rest of her brief life was spent in unremitting efforts to bring others to a knowledge of the Saviour whom she had found. In this work she met with some trials, and sometimes received unkind rebuffs, but this she never seemed to resent, nor did she ever yield to discouragement. Always cheerful, always patient, and always joyous in spirit, she kept faithfully at her work as long as strength permitted her to leave the house. For the last year of her life she had been an invalid, and fully understood that her end was approaching, but this never seemed to make the slightest change in her plans or her feelings. She used the measure of strength God gave her, and asked for no more. She never expressed a wish to recover, nor yet to die. To live was Christ and to die was gain, and hence the young disciple, like the veteran of old, could be happy between the two blessed alternatives.

"As death drew near, there was no apparent change whatever in the mind of this true believer. No event of ordinary life could have been awaited more calmly. And yet there was nothing in this calm serenity that partook of indifference. It was the calmness of assured victory, the quietness which is the outward expression of the peace that passeth all understanding. For three days she lay at the point of death, only able to speak in a feeble whisper, but her words seemed like whispers from the better world. She declined to take any opiate to alleviate her pain, as she wished to retain her mind clear to the last, and when her kind physician urged her to take a little merely to make her feel 'comfortable and happy,' she looked up with a glance that spoke as much as words, and replied, 'I need nothing to make me feel happy.'"

—*Overland Mail, April* 11: "The case of Mr. Weightman, the barrister, charged with stealing a book from the Inner Temple, is a remarkable one. He is the extreme illustration of the miserable condition of a poor and briefless barrister. He was in great destitution. Yet, oddly enough, he clung to his profession, and to the last urged the jury not to convict him and thus deprive him of his only means of a livelihood. Being found guilty, he asked the judge to sentence him to a long term of penal servitude, that he might never come out of prison alive, declaring that he could not suffer more than he had done; that he had lived for months without a dinner, simply on bread and tea; that he had sold the coat off his back and the shirt from his skin to meet his daily wants, but had never been dishonest. It is a sad story. Sentenced to six months' imprisonment."

—"Among the sayings that will not die is the one Lord Derby gave to us—that we had drunk ourselves out of the *Alabama* difficulty. True or not true, it will stick to us that we did this thing; and it is inconveniently and unpleasantly certain that it is quite as near the truth as many another neatly-coined saying. The Chancellor of the Exchequer would very much have liked to be able to contradict this damper to a prosperous year, but it was no use attempting to do impossibilities, so he contented himself with hinting that though the working classes might spend their money in a much better way than in drinking spirits, it was something that they had the money to spend. It seems that the British nation drinks spirits to the tune of a fine to Government of nineteen millions a year. Some one in the House called the habitual drunkard the sheet-anchor of the British Constitution."

—"We have a beautiful instance of the working of the card system at Paris. There would have been much embarrassment in an interview between the newly-elected President of the French Assembly and the President of the French Republic, but any absence of ordinary courtesies would have been still more embarrassing. So M. Thiers and M. Buffet called on one another and left cards. They called, by arrangement, when each knew the other was not at home. Let the world take note of how these Presidents avoid the appearance of evil."

—*Saturday Review:* "A few weeks ago half a dozen mad doctors went into the witness-box in the Probate Court to declare that an old gentleman who was in the habit of swearing at itinerant musicians when they played under his window at Ramsgate must necessarily have been mad and quite incapable of making a will. But happily the judge did not agree with them, and the will was upheld. This week we have had another case in the same court, in which a testator's partiality for German bands was adduced as conclusive proof of his insanity—an argument in which the jury appears to have fully concurred, and to which we may ourselves venture to add our cordial and emphatic assent. It is no doubt satisfactory to find that these decisions are in accordance with the common-sense of mankind, but it is not the less startling and uncomfortable to observe that whether a man curses or encourages brass bands professional evidence is equally forthcoming to show that it is an infallible indication of insanity."

—*Guzerat Mitra:* "We observe that on the 19th instant a cooly was murdered in a village near Surat while committing a theft of some toddy belonging to two Parsees, who were arrested by the police."

—*Indian Statesman:* "A fire took place at Mandavie this day week, and raged to such an extent as to make numbers of people houseless. It continued for three hours, and it caused no fatality save to two or three cattle; it destroyed property worth more than a lac of rupees. The destruction of property is of such immense proportion for the locality as to make it doubtful if the people would like to inhabit it again."

—Secunderabad correspondent of the *Times of India:* "Lieut. Giles, of Her Majesty's 76th Regiment, has been killed by a tiger. He formed one of a party of four, and they went, I believe, into the same district where young Gay was killed about a month ago. The tiger made a dash for the tree in which poor Giles had stationed himself, and pulled the shikaree down. He then stood up and clawed at Giles and pulled him down."

—*Times of India:* Telegram; Colombo, April 29: "A terrible gunpowder explosion took place in a cluster of native shops in Kandy on Sunday night, the 27th inst. About 23 persons were killed and a great number were wounded. The damages are estimated at £50,000. The origin of the explosion is unknown."

—*Indian Statesman:* "Of the one hundred and forty-six candidates who presented themselves at the last examination for the degree of F. E. A., forty-eight have passed successfully. Of these twenty-three belong to the Elphinstone College, nineteen to the Deccan College, four to St. Xavier's College, and two to the Free General Assembly's Institution. Three of them are Christians, eleven Parsees, and thirty-four Hindus."

—*Indu Prakash*: "Amongst Hindu communities, direct or indirect share in the murder of a human being is always considered a sufficient—nay, even obligatory—reason for excommunication; and if the horrors of the slave trade and the innumerable cold-blooded murders that take place as its necessary accompaniments be duly made known to them their sympathetic and soft hearts are sure to melt at the picture, and lead them to resolve to do their utmost for the suppression of the trade."

—*Indian Observer:* "One evening last week, shortly after the night train had started for Teen Pahar, the driver came back in a state of great excitement to the Rajmehal station and complained that his engine had been stopped by an alligator. It was naturally supposed at first that the man was drunk, but on going to the spot the local official found that his story was perfectly true. The cow-catcher had run right into the beast's body, and in his agony he had twisted his tail between the spokes of one of the wheels and stopped its revolution. The engine, it should be explained, was a comparatively weak one, and the train, having only just left the station, was going slowly."

Thursday, May 1.

—In our Epitome of yesterday there are notices of a serious fire at Mandavie, and a more serious one at Kandy in Ceylon. Here are two more; *Bombay Samachar:* "The entire village of Vujulpore, near Nowsaree, has been reduced to ashes by an extensive fire which broke out on the night of the 27th. Several head of cattle have also been destroyed." *Pioneer:* "During

a recent gale, the village of Khurgi, in the Dehra Ismail Khan district, caught fire, and burned with unabated ardour till every building, including the police chowkie, was reduced to ashes."

—A Mother, who is not a teetotaller, writes a sensible letter to the *Pall Mall Budget*: "I go out to luncheon after probably two hours of domestic avocations and three hours of brain work, feeling tired certainly, but take my food and a glass of water, and revive. Other ladies also 'feel tired,' but they think nothing will restore them but a glass of sherry. Others, not tired at all, take it just as a matter of course, even as, five hours after, they take the hock, claret, or champagne with which the three glasses beside them are filled, sometimes refilled, by attentive servants. If intermediately I meet my friends at a garden party, or afterwards at a ball, be sure they will once or twice have tasted the claret-cup or negus, or something even stronger, being still 'tired.' If they will count—which they never do—they will find that on an average they take at least three glasses of some sort of wine in the course of the day. Is this necessary? During not much less than fifty years I have never found it so. Again, I visit a young nursing mother, who tells me she is obliged to take, for the sake of the baby, half a pint of stout three times a day. To her second, eighteen months old, she is administering half a tea-spoonful of brandy in his food. 'Oh, he takes it regularly, by the doctor's order.' Her eldest, a girl of five, quaffs at dinner the daily half-glass of port wine with considerable relish. 'My children require it,' sighs the mother; 'they are so delicate!' No wonder. My third friend, a childless invalid, enlarges on the great comfort she has in her glass of champagne at lunch, her eleven o'clock egg and sherry, or her tiny dose of port wine whenever she feels exhausted. 'I don't eat, so I must drink,' she says; 'I should be dead if I didn't.' And when I see the excited look, the miserable false energy only kept up by such means, I am inclined to say mournfully 'Better be dead.' Oh, if every young mother did but believe, in spite of doctors and nurses, that stimulants are not necessary to herself or her babe, what a difference it would make in the health of the next generation! and how it might nullify a frightful fact, which everybody knows and nobody speaks of, that among the middle and upper classes there are many confirmed drunkards, become such simply because, as mothers of large families, they got into the habit of comforting themselves in their physical weakness and mental cares by taking 'just a little more than was good for them.' For the children—dosed with wine or brandy from babyhood by the doctor's order—God help them! Any one who has ever known the wholesome cheerfulness and healthy strength of mind and body produced by a constitution which has always been kept pure from alcohol, and which, even if delicate, is sound, and owes nothing to the factitious stimulant of any spirituous liquors—any one, I say, who from youth upwards has known the blessing of a life like this, will never be in doubt which to choose."

Friday, May 2.

—*Times of India:* "Yesterday morning, as we exceedingly regret to hear, there was a boiler explosion at 'Ellis's Factory' at Broach. According to our present report there are seven persons killed, and about a score, more or less, seriously injured. We would fain hope that the detailed account when it comes may not prove quite so bad as anticipated."

—The *New York Herald* relates an extraordinary and tragic incident that occurred in that city during the progress of a Democratic public meeting. John W. Stevens, senator of North Carolina, who was present at the meeting, was approached by a Democrat with a smile and asked to step downstairs a moment. This he readily consented to do. He was accordingly taken to one of the lower anterooms, which he was surprised to find was filled with masked men. The door was then quietly locked behind him, a rope fixed as a lasso was thrown over his head, and he was told that he must renounce his Republican principles or die. Mr. Stevens replied that he could not renounce his principles or leave the State, 'for his all was there.' He was therefore told he must prepare for death. He was kindly allowed to take a look from the window at his home near by, and to see his children playing in front of his house. He was then thrown on a table and the jugular vein severed, while a negro held a bucket to catch the blood. When he was pronounced dead, the crowd went upstairs and took part in the meeting, applauding and cheering the speeches. The misguided *politicians* who were thus carried away by their feelings are now known, and warrants, it is stated, are out for their arrest."

—In the Government Resolution on the Police Report for 1872, His Excellency in Council notices that 20 cases of drowning took place in fenced wells, whilst only 12 were in wells unprotected. The reason for this is unexplained, and His Excellency in Council awaits a further report on this point, as it does not seem clear whether the deaths in the properly protected wells were accidental or not.

If the simple suggestion we have often made, of a rope or a chain being permanently secured to all wells, protected or not, and let down to the water, had been adopted, some of these lives would doubtless have been saved. Persons who may fall in accidentally from standing on the parapet of the well, or otherwise, could lay hold of the rope until help came to them. And some of those who fall in with suicidal intent would, after the sudden plunge into the cold water, instinctively lay hold of a rope, and seek to be saved.

—*Advance* (Chicago:) "We presume that since the *Advance* was started no single issue has recorded so many accessions to the Congregational churches as are reported in our church news this week. We chronicle over seven hundred additions on the first Sunday in this month, and probably not more than a fourth have yet been reported to us, perhaps not one-tenth. The fact that most of these are 'on profession' shows that, whatever we might have hoped for in the way of a general revival this winter, the season has been one of rich blessing to very many communities. Were there not many others that *might* have shared in it?"

We give one specimen item of the church news referred to: "There is a very powerful revival in Moravia, which began with the Week of Prayer. March 2, fifty-three persons united with the church, Rev. Mr. Ray, pastor, all but five on profession. The work continues unabated in power. It is steady, calm, and thorough. The place is shaken to its foundations, and there has never been so general a religious awakening in the town before."

—The same: "The Westinghouse air-brake, by stopping railway trains quickly in cases of broken rails or impending collision, and the Miller buffer platform, by preventing telescoping and all its fearful horrors in cases of actual collision, have saved hundreds of lives this winter. Any railroad which neglects to adopt either of these well-tested improvements trifles with the lives of its patrons, and should be avoided by the traveller whenever it is possible to take some other route. And if it is true, as reported, that steel rails have everywhere—with scarcely any exception—stood the severest tests of the winter without breakage, it is plain that by as fast as our railroads can replace their iron rails with steel will they be without excuse for accidents due to broken rails. Their first cost is very great, but they are found to wear more than enough longer to repay it."

—The *Lancet*, April 5th: "A Madame Brès lately passed her first examination for the Doctorate in Medicine in Paris, and the Secretary of the Faculty appended the following particulars to her certificate:—Madame Brès, married, and the mother of two children, has not taken to the study of medicine as a pastime, nor from scientific vanity. She practises all the duties of the profession. During the two sieges which Paris has so lately borne she never quitted the bedside of the wounded. The rain of honorary distinctions poured upon the ambulances passed by without falling upon her, the devotion natural to woman needing neither stimulus nor flattery."

—Deaths last week—337.

Miscellany.

—*The Christian Advocate* on "The Need of Revivals:" Almost every great movement in the world has been carried on by masses of men under the impulse of some strong emotion. Witness the Crusades, and all great wars, political campaigns, and civil and religious revolutions. We are aware that it is often urged as an objection against revivals that they are attended with excitement. But why is that bad in religion which is indispensable in other great movements? The very men who object to any earnest and exciting manifestations in this work of saving sinners are often the most enthusiastic in supporting their political candidates. They think intense activities very proper in minor matters; but if, in dealing with concerns the most momentous, because eternal, a man, in preaching or praying or exhorting, shows that his whole soul is thrillingly moved, they will cry out, as an awakened sinner did of old, "Thou art beside thyself." If precisely such agencies as political editors and candidates employ to excite interest and secure success in their canvass were used by ministers and church-members to secure imperilled souls, the secular press would brand the whole as fanaticism.

It is a rule, admitting of but few exceptions, that men are converted only under the influence of excitement. We hear a great deal about the necessity of calmness in religious matters. We are told that men ought to act on principle and from mature conviction. If by "calmness" the deliberate, resolute movement of the sinful soul toward its Saviour is meant, well. But if the stillness of death is meant, the world is full of that now; we need not plead for it. There are millions in Satan's cradles, and he is gently rocking them and crooning lullabies to keep them "calm." The truth is, this talk about the necessity of "mature conviction" is generally idle. It is an insisting on effort after a condition which already exists and is almost universal. How many of the unconverted who sit in our congregations have any lack of mature conviction of the truth of the Bible, and of their instant duty to obey its precepts? Not ten in a hundred. But an intellectual perception of duty alone never yet led one sinner to do his duty. There must be added to this motives appealing to the affections, to hope and fear, to gratitude and love.

Men reason on this subject as though they supposed the chief seat of religion to be the head. God nowhere says, Give me thy *head;* he does say, "Give me thy *heart.*" He demands the worst part of us; if he gets that he will have all, for that is the controlling part. The very thing most sinners need is to get excited. Excitement in most cases is not adverse but helpful to success in seeking God. The contrary theory proceeds on the false assumption that the chief thing lacking is to have the judgment convinced; in fact, it is to have the heart aroused.

We have written these paragraphs knowing well that the thoughts thus presented may be perverted, like any other truth. Indiscreetly used they may lead, and have often led, to lamentable extravagances. But we think any motion better than the stillness of death. We do not plead for "wildfire," but we do long for the "fire" which God promises: "He shall baptize you with the Holy Ghost and with fire."

—The Rev. A. W. Thorold thus writes about Money in the *Sunday Magazine:* A noble nature is noble with money. It is just what one would have expected of gallant King Amadeus that he should insist on restoring the Escorial out of his own purse. Small-natured people are small with their money, and to get sixpence out of them is like drawing a double tooth. Wasteful people are often stingy; for this is their only way of recouping themselves for their improvidence. Stingy people are often wasteful, just because they are stingy. A stitch in time saves nine. Timidity often defeats its own purpose. Rome in the end had to pay as much for the three remaining books of the Sibyl as would have bought the six others; and a little courage in buying is sometimes the truest economy. It is an inspired maxim that "he that hateth suretyship is sure." But it does not need inspiration to see that no one should consent to be a trustee for others who is not prepared to take the necessary trouble, or who is not qualified by the proper experience for fairly doing his best. Money committed to us for a particular purpose should, in the absence of discretionary power, be strictly spent on it, or fresh instructions procured. With certain persons it is a necessary precaution, not only to indicate the way in which your money is to be expended, but to take care that it gets there. Some people have a deep crack running from head to foot through their moral nature. If you send them money for a child's schooling, it is spent on a silk gown; or the cheque that you intended to fill their coal-cellar is as likely as not to go for a trinket. Where some people make their money go much further than others do, it is not necessarily because they are so much more clever, but because they give their minds to it, and feel it a duty, as well as a pleasure, to make the most of it. *It is almost always those who have least money who indulge themselves most, and those who have most money who indulge themselves least.* Do you doubt it? The reason is clear. When you have some-

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

thing to lose, it is a matter of importance not to lose it. If you have nothing to lose, to plunge a little deeper under water can hurt no one but the unfortunate tradesman who gives you credit. In solemn truth, there can be no kind of doubt that excessive expenditure of living is one of the great vices of the time; and it would be well for all of us if the power of the pulpit were more frequently and vigorously exercised in sternly discountenancing the selfish thoughtlessness that buys what it cannot pay for, and in stigmatizing a deliberate and persevering extravagance by its proper name of fraud.

Yet carefulness about money has its own dangers. When an Apostle wrote to the Church of God, "Let your conversation be without covetousness," and a Hebrew prophet ages before him sternly denounced the then growing habit of adding house to house and field to field, it was because then, as much as now, every virtue has a tendency to deteriorate into a corresponding vice; and if to waste money is a fault, to love it is a sin. Now it is much easier to come to love it than some of us may suppose. To be always worrying about small expenses, or regretting past losses, or talking about prices, or even comparing too closely and anxiously one year's accounts with another's, will secretly but inevitably mildew the spirit with a kind of sordid earthliness. To give away will become harder, for we shall soon fancy we cannot afford it; and what at first was but a just carefulness about daily spending, if not watched against, will presently change even a liberal man into an utter screw. And then your punishment will come in the shape God sees you to need, and in the shape you will most dread. Either the wealth itself will be taken from you, and the idol of gold will be shattered before your eyes; or some child or heir for whom you were destroying your very soul is taken from you, to the incorruptible treasure of the better country; and then the Psalmist's sentence comes home to you as with the thrust of a sword-point—"He heapeth up riches, and cannot tell who shall gather them."

Perhaps there is hardly any sin to which religious people are more prone than covetousness; nor any kind of inconsistency which worldly people are more quick to detect, and more severe to denounce; nor any which a righteous God hates with more perfect hatred, and more inflexibly pursues with his loving chastisement, until either it is scourged out of the soul, or the sinner is left to his idols.

TELEGRAPHIC NEWS.

London, 24th April: Earl Delawarr has committed suicide. The act is attributed to depression caused by the death of a lady friend.—Mr. Lowe's financial resolution finally passed the Commons this evening with the exception of the sugar duties, which he has proposed shall be recommitted.—Mr. Ward Hunt criticized the Budget, and Mr. Childers replied, contrasting it with that of former Conservative Governments.

Amsterdam, 24th: The Dutch Government has submitted a voluminous memoir to the Chamber detailing the causes and motives of the Acheen war, which is attributed to the deceit and treachery of the Sultan and his officers. The Dutch Government has exchanged notes with the foreign powers interested, who have given most friendly assurances of approval and support.

St. Petersburg, 25th: The Orenburg detachment concentrated on the 30th March at Emba. The vanguard started on the 7th and the main body on the 11th inst.—The Ashisa column arrived on the 5th inst. at Baltsaldar, on the northern frontier of Bokhara. The Emir of Bokhara has sent an Envoy to salute General Kauffmann.

London, 25th: An outbreak occurred at Madrid yesterday; eleven battalions of old Monarchical Volunteers occupied the Bull Ring, adjoining the Cortes, and it is rumoured that their object was to overthrow the Government. Vigorous measures were taken by the Government, who disarmed the Volunteers by the aid of the Artillery and the Volunteers of the Republic, and issued a decree for the dissolution of the Permanent Committee; the members, however, refused to separate, but fled from the armed populace. Tranquility has been restored.—In the Tichborne trial Mr. Hawkins yesterday elaborately sketched the history of Arthur Orton, with whom he sought to identify the claimant.—The Pope has had a slight relapse.—It is stated that it is not the intention of the Government to entertain the Shah at the expense of the Indian revenue.

26th: The House of Commons has voted the reduced duties on raw sugar from the 8th, and on refined sugar from the 28th May.—Mr. Knatchbull Hugessen announced in the House of Commons last night that the Ashantees have defeated the native tribes but have suffered severely, and their advance has been arrested. A reinforcement of troops has been sent.—A fresh inquiry into the loss of the *Atlantic* has been ordered to take place in Liverpool, at the request of the owners. —The Spanish Government has surrendered Bidwell. —A new Egyptian loan, for 25 millions nett, will be issued in July next.—Madrid financial advices are deplorable. The treasury is empty.

Paris, 27th: The following is the result of the Paris elections:—

M. Barodet	166,000 votes.
M. Remusat	127,000 ,,
Col. Stoffel (the Bonapartist Candidate).	25,500 ,,

M. Barodet has thus been elected. Radicals have been elected at Marseilles and Bordeaux.

St. Petersburg, 27th: The Emperor of Germany has arrived here, and been received with extraordinary honours.

London, 28th: The carriage works of the Lancashire and Yorkshire railway have been burnt. Damage £200,000. Spanish advices presage a collapse of the Carlist movement. Don Alfonso and his staff have re-entered France.—The Dutch are energetically acting to strengthen their naval and military forces in Java, and are despatching 14 steamers and great quantities of war material to the scene of action.

Paris, 28th: The following is the result of the supplementary elections in France:—3 Radicals, 4 Moderate Republicans, 1 Legitimist.—M. Thiers, when receiving the members of M. Remusat's Committee to-day, expressed a firm resolution to establish the Republic and maintain the integrity of universal suffrage. He feared, however, the effects of the election of M. Barodet on the wavering members of the Assembly whose support was indispensable for that object. —Frosts have seriously damaged the vines in the Bordeaux and Burgundy districts.

St. Petersburg, 28th: Prince Bismarck and Prince Gortschakoff have had an interview.

Vienna, 28th: The Prince of Wales and Prince Arthur have arrived here and been received by the Imperial family.

London, 29th: In the House of Commons last night Mr. Grant Duff, replying to Mr. Stapleton, said that the Government had no intention to alter their policy respecting religion and morals in the education of the natives of India.—Mr. Grant Duff, replying to Sir C. Wingfield, said that the question of the gauge to be adopted for the railways in the Punjab was still open. —The Karsalinsk Division has advanced 160 versts. —The weather in England is inclement, and a sharp frost prevails.—His Holiness the Pope has passed a restless night, and the anxiety regarding his health is renewed.

30th: In the House of Commons last night Mr. Hamilton moved that the Irish Railways should be purchased by the State. Mr. Gladstone opposed the motion, which was rejected.—Mr. Selborne introduced a bill for facilitating the transfer of land registration titles; he adopts the Australian method.—Sharp frosts have occurred in Italy.—The Pope is recovering.—The result of the recent elections in France has created excitement, and there are rumours of ministerial changes.—The troops that were sent against the Modocs have fallen into an ambuscade and suffered severely. The Indians are threatening an American settlement in the vicinity of Manitoba.—*Obituary:* Mr. Macready. —The will of the late Emperor Napoleon has been made public. In it he bequeathes to the Empress his property, which is expected to realize £60,000. He charges his son to preserve the relics and study the deeds and correspondence of his uncle, and remember that the people's cause is the cause of France.

1st May: The Women's Suffrage Bill has been rejected in the House of Commons by 222 against 155 votes.

Florence, 1st: The Italian Chamber has voted a sum of 23 million francs to establish an arsenal at Taranto, notwithstanding the opposition of the Ministers, who asked for an adjournment. Government will state their course to-morrow.

PASSENGERS SAILED.

Per P. and O. Str. *Deccan, April 29th:*

For Southampton.—Dr. H. I. and Mrs. Gane and child; Mrs. Ormiston and 2 infants; Mr. and Mrs. Forman; Mrs. E. L. McAlister; Mrs. Harrison and child; Mrs. Carroll and child; Mrs. Counsell, 2 children and 3 infants; Mr. Wood; Mr. A. Moyes; Captain Heaviside, R.E.; Mrs. Patrick Ryan and infant; Mrs. Lang and child; Colonel C. Ross; Major Hume; Mr. A. Lister; Mr. R. H. Trotter; Dr. J. H. G. Hills; Mr. Robert Hills; Col. A. A. P. Browne; Mr. Calchett; Lieut.-Col. Dandridge; Mr. T. D. Edwards (Senior); Mr. T. D. Edwards (Junior); Mr. M. C. Thompson; Mr. Jas. Cornish; Mrs. Kenworthy and infant; Miss Marr; Mrs. Stewart; Mrs. Devlin and infant; Miss Hepburn; Mr. C. Wakely; Mr. F. I. West; Mr. and Mrs. A. Wilson, Miss and Master Wilson, and 3 children; Mrs. J. Wilson, two Misses Wilson, Master Wilson; Mr. and Mrs. L. L. Lewis; Miss Hervey; Mr. and Mrs. T. D'Arcy; Miss D'Arcy; Mr. and Mrs. Soundy and child; Mr. E. Bennison; Mr. Russell Wilkins; Miss J. Anson; Mr. and Mrs. McVean and 3 children; Mr. Hatchiro; Mr. Milchenobo; Miss Wylie; Master Lowder; Dr. H. Hadlow, R. N.; Mrs. Hawke and 3 children; Mr. and Mrs. Arthur; Mr. J. H. CarrKai; Mr. and Mrs. Vandergucht; Capt. Cloughton; Mr. James Chalmers; Col. Ballard's 2 children; Lieut. D. G. Barry; Mr. J. C. Macdonald; Col. A. Robinson; Lieut. O. M. Creagh; Mr. W. W. Clifford; Capt. F. Beville; Mrs. Faggan; Mr. Bower; Master DeBaldie; Captain Boyes; Lieut. Featherstonhaugh; Major Manderson; Mr. Burne; Lieut.-Col. Hills, C. B. V. C.; Serjt. H. Jesson; Mr. W. J. Cass; Mr. Biggs; Mr. G. A. Bunting; Mr. A. Carr; Mr. J. J. Crawley; Mr. J. Dyer; Mrs. Watson; Mr. E. N. Molesworth; Mr. E. R. May; Mr. and Mrs. Hurst and 4 children; Mr. A. Lichir.

For Venice.—Lieut.-Col. Harriss; Mr. A. R. S. Pollock; Mr. G. Claridge; Mr. H. G. Turner; Mr. R. J. Melville; Mr. T. D. Landon; Mr. B. Leslie; Mr. F. Jefferson; Mr. J. Galbraith; Mr. A. M. Phillips; Mr. W. Wordsworth; Mr. W. R. Brown; Mr. and Mrs. Bradford; Mr. G. H. Rivaz; Mr. G. Thompson; Mr. Sapoorjee B. Broacha; Mr. Wightman; Mr. W. H. Booker; and Dr. and Mrs. Irvine.

For Brindisi.—Mr. J. S. Campbell; Captain J. R. Westmoreland; Col. Cadell; Mr. A. Macbean; Mr. Alex. Grant; Mr. Holmes; Mrs. Gordon; and Miss Rothwell.

For Suez.—Mr. D. G. Landale; Mr. Jamsetjee N. Tata; Mr. R. D. Captain; Mr. and Mrs. Shuldham; Mr. W. F. Rogers; Mrs. Riddell; Mr. Rouse; 10 Government Trigonometrical Survey men; Mr. Morgan.

For Gibraltar.—Mr. Antonio Francisco, 5 friends and 2 children; Mr. D. C. de Figuerido and Mr. Schade.

Per Str. *Hidalgo, April 29th:*

For Liverpool.—Capt. T. R. Davidson and two children; Miss Forrester; Mrs. Davidson and 3 infants; Mr. R. Dixon; Mr. Simpson; Captain R. Smith; Mrs. Miller and 6 children; Mr. Scott; Mr. Watson; and Major and Mrs. Clarke and child.

Per Str. *Arabia, May 1st:*

For Genoa.—Lieut.-Col. and Mrs. Gordon; Rev. and Mrs. Hanhart and 4 children; Capt. G. B. Coulson; Mr. Joseph André; and Mr. E. Meiffre.

For Port Said.—Miss Fenny Friednald.

For Marseilles.—Mr. and Mrs. A. Carvalho and Mr. O. Montclark.

For Suez.—Mr. Hajee Hamed.

PASSENGERS ARRIVED.

Per Str. *Xantho, April 27th:*

From London.—Mr. Fielose; Miss Hewett; Mr. Edginton; Mrs. Anderson; Miss Anderson; Miss A. M. Anderson; Master Hassey; Miss Maurice; Mr. and Mrs. Maynard; Capt. Sherman; Miss Greaves; Miss Bennett; and Mrs. Smith.

Per P. and O. Str. *Nubia, April 30th:*

From Southampton.—Mr. Jackson; Capt. and Mrs. Crawford; Mr. Forrest; Staff Asst. Surg. D'Altera; Lieut. Guyon; Sub-Lieut. Carnac; Mr. Davis; Mrs. Leeds and child; Mrs. A. Lecombe; Mrs. James Shepherd and 2 infants; Mr. Clarke; and Sub-Lieut. Hallett.

From Venice.—Col. Couchman; Mr. and Mrs. Naylor and two infants; Major-General Barwell; Mr. Stack; Mr. Sedgwick; and Mr. Henderson.

From Gibraltar.—Mrs. Nabrega and child, and Mr. Messejemas.

From Malta.—Mr. Lawrence.

From Suez.—W. Köbke.

From Aden.—Mr. Ebrahim and one friend; Mr. Pallonjee and child; Mr. Goolam Hossein, one friend, and two boys.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGES.

DURRANT—MORGAN—April 19th, at St. Mary's Church, Poona, by the Rev. G. A. F. Watson, George Durrant, Veterinary Surgeon, Royal Artillery, to Ruth Ellen Morgan.

BARKER—WHITAKER—April 29th, at Christ Church, Byculla, by the Rev. G. C. Reynell, Mr. J. Barker, of Aden, to Miss Mary Ann Whitaker, of Byculla.

DEATHS.

HEARN—April 24th, at Dapoolie, Honorary Assistant Surgeon Michael Hearn, aged 63 years.

SHARMAN—April 24th, at Middle Colaba, Mrs. Antonia Sharman, widow of the late Conductor Robert Sharman, Commissariat Department.

COTTON—April 26th, at Colaba, Joanna Eddy, wife of Mr. George Cotton, of Broach, aged 24 years.

SUBSCRIPTIONS TO BOMBAY GUARDIAN.

Received April 16 to April 30, 1873.

Lieut.-Col. Beynon, to April 5th, 1874, Rs. 9-10-0; Brigade Major James, Oct. 1st, 1873, Rs. 2-6-6; Mrs. Russell, Dec. 1st, 1873, Rs. 9-14-0; Rev. Mr. Montgomery May 1st, 1874, Rs. 9-10-0; Rev. C. F. Schwartz, 1873, Rs. 9-12-8; J. Morris, C. E., 1873, Rs. 8-2-8; F. Pearcey, 1873, Rs. 10; Rev. S. R. Wells, May 24th, 1874, Rs. 9-6-0; Lieut.-Col. Martyrs, Aug. 29th, 1873, Rs. 10-2-0.

Advertisements.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.
Head Master,—MR. JAMES MCDONALD,
Head Mistress,—MRS. MCDONALD, } with Assistants.

FORT SCHOOL—51, HORNBY ROW.
Head Master,—MR. JOHN KNOX INGLIS, A.M. [Edin.]
Head Mistress,—MISS WARTENBY, } with Assistants.
Music Master,—MR. JOSEPH SCHMUCK.

D. C. BOYD,
JOHN PATON, } *Honorary Secretaries.*

Bombay, 1st January 1873.

BOMBAY MARBLE WORKS.
CHARLES DRURY, PROPRIETOR.
22 PAREL ROAD, BOMBAY.

HOUSES AT MAHABLESHWAR.

The undersigned has furnished houses at Mahábleshwar to let, at Rs. 30 to Rs. 200 a month. He will be happy to supply any information required regarding houses at Mahableshwar. His address is Mahableshwar.

PAUL MYATT,
House and Dák Agent.

Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.